

Theology vol 92.

T R A N S L A T I O N .

OF A

S E R M O N

IN THE

MALABAR OR TAMULIAN LANGUAGE;

COMPOSED AND PREACHED

By S A T T I A N A D E N, *l*

ON THE 26th DAY OF DECEMBER, 1792.

When he received ORDINATION according to the RITES of the LUTHERAN
Church, in one of the CONGREGATIONS of the

MISSION ON THE COAST OF COROMANDEL,

CONNECTED WITH

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

L O N D O N :

Printed in the Year 1792, and Sold by F. and C. RIVINGTON, Bookfellers to the said
Society, in ST. PAUL'S CHURCH-YARD.

[PRICE ONE SHILLING.]

92

92

TRANSLATION

OF THE

MANUAL OF THE BLACK EMANCIPATION



THE

LONDON

PRINTED BY

A D V E R T I S E M E N T.

WHATEVER profit shall arise from this publication, will be remitted to the pious Author at PALAMCOTTA, in the TINNAVELLY Country, on the Coast of COROMANDEL.

The hand-writing of the Rev. Mr. SWARTZ, English-Missionary at TANJORE, in which it is affirmed, that the following discourse was composed in the MALABAR language, and preached by SAT-TIANADEN, is well known to, and attested by,

GEO. GASKIN, D.D.

Secretary to the Society for promoting
Christian Knowledge.

London, April 26, 1792.

A D. E. R. T. S. R. H. T. T.

Whatever might have been the object of the
to the present Author of the present work
country of the State of Tennessee.

The hand-writing of the present Author is
at present, in which it is observed that the
was composed in the year 1811, and the
Tennessee, is well known to, and highly

GEO. K. R. T. T. D.

to the present Author
GEO. K. R. T. T. D.

P R E F A C E.

THE discourse which is here presented to the public, under the sanction of the Society for promoting Christian Knowledge, was transmitted with the last dispatches from the Missionaries on the coast of Coromandel, and is now published, in order to evince the capacity of the natives for undertaking the office of the ministry; and to shew, that the efforts of the Missionaries in India, have not been exerted in vain.

Elegant diction, harmonious periods, and brilliancy of expression, will not be looked for, in a discourse composed in the Malabar or Tamulian language, and translated into English by a foreigner. Such as it was received, such is it given to the public. The Society deemed every correction, except that of literal or verbal errors, totally unjustifiable.

Sattianaden, as he informs us himself, is a Heathen by birth, and a Christian only by instruction. He has served the English Mission for some years in quality of a catechist, and upon receiving ordination according to the rites of the Lutheran Church, composed and delivered the following sermon in one of the congregations of the protestant Mission on the coast of Coromandel.

That it is really his composition, the Society has no doubt; the fact is fully testified by the correspondence of the Missionaries, and a short declaration to this effect is prefixed in the hand-writing of Mr. Swartz. Those who have heard of Mr. Swartz in England, or have known him in India, know that he is incapable of affirming any thing but the strictest truth.

And if this is a truth, how satisfactory must be the reflexion, that a single soul like Sattianaden, has been rescued from heathen darkness, and brought to the knowledge of Jesus Christ? a knowledge not such as too many of the Romish converts attained, but a knowledge unto salvation, a knowledge which does honour to his instructors, and which the most enlightened members of our own Church would glory to have instilled.

Sattianaden, though not the first fruits of the Gospel in India, as a minister (for some few others have been ordained under the Danish Mission) is the first
whose

whose composition has been thought worthy of being transmitted to Europe. The Society received it with joy, and it will afford the highest satisfaction to every Member of the Institution, if this specimen should be received by the public, not as a curiosity, but as an evidence, that the work of God is advancing in India, and that proper means and instruments are employed in spreading the light of the Gospel through those regions of darkness and idolatry.

The language of this discourse ought not to be judged of through the medium of a translation; for though Mr. Kolhoff, the translator, is a native of Tranquebar, born of German parents, and possesses the Tamulian tongue from his infancy, and the English by his intercourse with our countrymen, it is but reasonable to allow, that the translation, however faithful, must still be subject to the languor of all translations, when compared with the original; and must have suffered still more, by adapting european expression to oriental ideas. Nevertheless, some perhaps will be pleased to feel, with the writer of this address, that there is a simple and tender strain of eloquence which pervades the whole, and which we often seek for in vain in works of art and refinement.

In point of composition, the work stands on much superior ground, the order, perspicuity, and knowledge of the subject which appears throughout, would do credit to those who have been long trained in the habits of composing; and if the natives of India possess by nature, or can arrive by instruction at perfection to such a degree, let it not be said any longer, that they are deficient in any qualifications that fit men for the office of Pastors and Teachers in the Church of Christ.

How long it may be in the power of the Society to maintain Missionaries, how long the fluctuations in the affairs of this world will afford duration to the Mission itself, is beyond our calculation; but if we wish to establish the Gospel in India, we ought to look beyond the casualties of war, or the revolutions of empire; we ought in time to give the natives a church of their own, independent of our support; we ought to have Suffragans, with episcopal authority in the country, who might ordain deacons and priests, and secure a succession of pastors, even if all communication with their parent Church should be annihilated.

If the Apostles had not done this in every country where they preached, the knowledge of the Gospel would have ended with their lives; but *they ordained*

elders in every city; upon this basis, an everlasting Church was erected, and if we wish to build for perpetuity, we must follow their example.

At what time it will please God to call the Gentiles to the knowledge of the Gospel, or whether he will make use of us as instruments, is known only to himself; but we know this great work is to be accomplished, if we engage in it; there is some merit even in the attempt; and if we hope for success, we must employ the means to obtain it; extraordinary gifts of the spirit have ceased, but the method of conducting our endeavours, and the model for erecting a Church, are left us by the Apostles.

It has been often said, that the natives of India are of too feeble a spirit to be entrusted with the conduct of any arduous undertaking; if this is true in part, it applies rather to the more enervated inhabitants of Bengal, than to those on the coast, and throughout the peninsula: or if it is true as a general maxim, still those who are instructed at present by the Missionaries, or may be instructed hereafter by native teachers, will be superior in proportion to their countrymen, and be rendered capable of conducting a Church, if not of erecting it.

But, we are not to estimate the talents of the natives, in regard to steadiness and firmness of mind, to their aptitude for great systems of commerce, extent of political arrangements, or comprehensive military plans, by the standard of Europe; for let their abilities be what they may, in all these points, (and certainly they are far greater than Europeans in general are pleased to allow) they are still possessed of qualities which fit them admirably for the reception of the Gospel, if their prejudices were once corrected. They are characterized by meekness, gentleness, and a tranquil spirit; they inherit a courage of that kind, which conquers even violence, insult, and oppression, by patient suffering.

But we do great injustice to the native Indians, and arrogate too much to ourselves, if we think them our inferiors in mental capacity or understanding; the well-educated Bramins are acknowledged by all who have been in India, to be as capable of all the refinement of learning, to possess as penetrating quick and ready faculties, as any set of men in the universe; and it will probably be found, if the experiment can be tried, that many may be selected from the inferior casts, as well as the superior, with equal talents and abilities, if they were called forth by proper culture and education.

Of what particular cast Sattianaden is, does not appear from the correspondence of the Society; we have good reason, however, to believe, he is of one of the superior casts; whether he is an adult convert, or trained up in the knowledge of Christianity from his infancy, is unknown; but this will at least be allowed, that whatever deficiencies the natives may have, if we may judge by the specimen he has given us, they are possessed of eloquence, eloquence of the most pathetic kind, and as well fitted to promote the interests of the Gospel, as any species of that art, which the most enlightened Europeans could communicate.

There are two obstacles only which are of any consequence, to impede the progress of the Gospel in India; the prejudice of the people, and the condition of the converts. Prejudice however does belong to such as are trained up Christians from their infancy; and the condition of converts will be bettered, as they become more numerous; it is likewise to be hoped, that the general prejudice of the natives will diminish in proportion to the success of the schools, opened by the Missionaries for teaching the English language: the natives at present, in the midst of all their idolatry, are sufficiently disposed to admit the belief of one only God, supreme author and governor of the universe; and whenever they shall be enabled to read English for themselves, it may not be impossible to convince them, that God has sent a Redeemer for mankind.

Neither would the condition of converts be so unhappy, if when driven from their cast, and rejected by their countrymen, they found countenance and protection from Europeans. The English in India are too ready to ridicule conversion, and despise the converts; but as their prejudices against the Missionaries are wearing out, as their public and private language bears testimony to the pious labours of a Swartz, a Gerickè, and a Polthe, so may we hope, that by degrees they will be brought to receive and employ the converts, who are the work of their hands, to cherish, comfort, and promote them.

One great object of the Society in offering this discourse to the public, is their desire of drawing the attention of those who are disposed to the promotion of this pious work and labour of love. Their hopes are enlarged by the accession of so useful a minister as Sattianaden; they pray that he may be the instrument of conversion to his brethren, and they trust, that the prayers of all good men will be united with their's before the throne of Grace.

A S E R

A S E R M O N, &c.

O MOST merciful God, Lord of heaven and earth, how great, how transcendant is thy love and mercy, which thou hast showed to us sinful creatures! No human tongue, nor even angels themselves, can describe its greatness and excellence. Thou hast declared that thou hast no pleasure in the death of the wicked, but that the wicked turn from his way and live; and from the very beginning thou hast testified thy gracious designs towards us by various instances, and above all things by sending thy only Son to seek and to save that which was lost. And as thou earnestly desirest that every one should repent and be made a partaker of Christ's redemption, thou callest sinners to repentance by the ministration of thy servants, whom thou qualifiest for that sacred office by the knowledge of thy word, and the grace and strength of thy blessed spirit: thou art ready to receive into thy divine grace and favour all those who sincerely turn unto thee, to pardon all their sins, to adorn them with the righteousness of Jesus, and to make them for ever happy. We praise and adore thy name for thy divine grace and mercy; and as we are now met together to meditate on that gracious declaration which thou hast made, "As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live;" we intreat thee, O most merciful Father, to be with us, and to make us sensible of our sinful and lost condition, and the extensiveness of that salvation thou hast wrought out for us; and grant the grace and strength of thy blessed spirit to me thy servant, and to thy people who are here met together to hear thy word, through Jesus Christ our Lord. Amen.

EZEKIEL xxxiii. v. ii.

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?

THIS text is full of the most divine encouragement for sinful creatures to turn unto God, and to secure an interest in his favour; for it shews us how the mind of God is disposed towards such, and how desirous he is of their salvation. "As I live saith the Lord God, I have no pleasure in the death of the wicked." As his existence has no end, so this gracious declaration shall not cease in its force and influence; every repenting sinner therefore, who, encouraged by this gracious declaration, sincerely returns unto God, shall at last find that his hopes have not been vain; though formerly he has wandered in the ways of sin, and though his mind be still under various doubts and fears; for this precious promise is confirmed by an oath, on which therefore every repenting sinner may ground his hopes of pardon, and eternal happiness. In treating of it, let us consider the following particulars:

I. To whom the offers of divine mercy are made.

II. The way and means of obtaining the blessings offered in this divine promise.

III. What those inestimable blessings are.

I. Let us consider to whom the offer of divine mercy is made. The persons to whom this gracious promise is made, are all mankind, who though endowed with rational souls and well framed bodies, blessed with great divine gifts of the mind, and with the comforts and conveniences of this life, though daily protected from all dangers, and receiving innumerable blessings from the paternal hands of their Maker; have disobeyed his laws, dishonoured his name, resisted the dictates of the blessed spirit, and pursued the sinful desires of their depraved heart. Melancholy and very humiliating as this assertion

is, conscience, and the unerring word of God, concur in declaring it to be true. Let us hear what the sacred Scripture says on this head, *Rom. iii. v. 10, 12.* "There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." This is the mournful description which the word of God gives of every one who is of the race of Adam; and every one who candidly examines his heart, and his conduct, will no doubt own the charge, and acknowledge that he is a guilty creature by nature, who has departed from God, and proved disobedient to his commandments.

Another denomination which is given to men, and by which the great corruption of mankind is pointed out, is that name *flesh*, i. e. depraved creatures, who are become disaffected to God and holiness, and indifferent for their interest in his favour; whose hearts are set upon the things of this world, and upon the gratification of their depraved desires and affections. What abominable sins and iniquities spring from this corrupt fountain, we may learn from the words of St. Paul, in *Gal. v. 19—21.*

Of the many instances the unaccountable and ungrateful behaviour of the Israelites towards God, serves as a melancholy proof of the great depravity of mankind. God chose them for his peculiar people; he gave them his laws to direct them in the way of holiness, and his divine promises concerning the Redeemer, to shew them how they were to obtain pardon of sins. By bestowing these and many other great privileges, which are mentioned by St. Paul in *Rom. ix. v. 4.* God made them a glorious nation; but though favoured with so many and great benefits, they nevertheless made the most unworthy returns to their Maker and kind Benefactor, and provoked him by disobeying his laws, and following the sinful customs of the Heathens in worshipping idols, and committing other abominable practices; and though God admonished them by his servants to turn unto him, yet they refused to hearken, and made light of all his gracious admonitions; though by such ungrateful behaviour they had deserved to be rejected immediately, yet a merciful God shewed his patience and long-suffering towards them. He sent his servants to them again and again, and called them to repentance by promises of pardon, and by threatnings to punish them if they refused to obey. The prophets

made known unto them, in the name of the Lord, that if they refused to hearken, they would bring upon themselves the vengeance of their Maker; and that if they persisted in their rebellion, their temple and their city should be destroyed, and that they should become the captives of those nations whom they abhorred, who should oppress and afflict them, and that they should be deprived of all those privileges, with which they were favoured. But all this made no impression upon them, they disregarded all the kind warnings of their Maker, and continued to do what was pleasing to their wicked heart.

But not only this behaviour of the Jews, but the conduct of all other men who are not changed, and reformed by the blessed Spirit, plainly proves how sinful and corrupt they are; for, if we open our eyes and look around us—alas! how do men make light of the riches of God's goodness, forbearance and long-suffering? not knowing that the goodness of God leadeth them to repentance. How disobedient to the commandments of their Creator, and kind Benefactor? And what unworthy returns do they make, for the innumerable blessings and benefits which he has bestowed upon them? Such base ingratitude surely is worthy of the severest penalties; but such is the mercy and patience of our Maker, that he spares guilty and ungrateful creatures, withholds the immediate execution of those penalties which he has threatened, and endeavours to bring them to repentance by his offers of mercy, by his gracious promises, and by his threatenings and corrections; and thus when the Israelites had provoked him by their multiplied sins, he did not reject them, or punish them as their sins had deserved, but corrected them for their sin and disobedience, and renewed the offers of pardon and grace in order to recover them to repentance; and all this on account of that gracious promise which he had made—"As I live saith the Lord, I have no pleasure in the death of the wicked;" and especially for the sake of the Redeemer whom God had promised, not only for the salvation of the Jews, but of all mankind. God had promised that the Redeemer of the world was to be born of the Jewish nation; if God had destroyed that nation, how could this promise of a Saviour have been fulfilled? All other nations would then, no doubt, have perished likewise; for if we had had no Redeemer, what other would our condition be than that of being banished for ever from the presence of our Creator, without the least hopes of pardon, and of enduring all the dreadful consequences of our sin and disobedience towards God? But as God had no pleasure in the death of the wicked,

wicked, God therefore preserved that nation in which the Redeemer was to be born.

This gracious promise God fulfilled in due time, *Gal. iv. v. 5.* He sent the Messiah, the Redeemer, in order to deliver those who were under the curse of the law; he laid upon him all those penalties due to our disobedience, and made him who knew no sin to be an offering for our sins; and thus God has not only glorified his mercy, but has vindicated his holiness and justice; and has given us the most awful assurance that he was not a God to be trifled with, and that the sin of his creatures should not go unpunished. He that spared not his own Son, when he took upon him the cause of sinners, will never spare guilty creatures, who persist in their rebellion.

By enduring all those penalties due to our sins, our blessed Redeemer has made a full atonement for all our sins, he has removed all our curse, and has laid a firm foundation for our holiness and happiness. And God himself has given the strongest evidence of the sufficiency of his atonement to save us from our sins, by raising him from the dead, and exalting him to his right hand, where he is invested with all power in heaven and in earth, and where he ever liveth to intercede for us, and to apply the benefits of his redemption.

As our blessed Saviour Jesus Christ has made a full atonement for our sins, and has laid a foundation for pardon and acceptance, God offers this reconciliation to sinful men, and inviteth them to accept of the salvation wrought out by Jesus Christ. This gracious promise contained in the text was at first given to the Jews, and our Saviour himself appeared amongst them; he made known unto them the will and counsel of his Father, and proved his divine mission by those wonderful works which he performed, and at last he suffered and died in the midst of them. It was to that nation, first of all, that God caused repentance and faith to be preached; and as many as obeyed his call he received again into his grace and mercy for the sake of the Redeemer, though formerly they were guilty of the greatest ingratitude towards him. But all those who despised the offers of his mercy, he gave up to their own will, and made them awful examples of his justice, that others might fear him, and be prevailed upon not to abuse his goodness, but to turn from their sins unto him, the source of all their happiness.

But,

But, praised be God, he has made the offers of his grace not only known to the Jews, but to us likewise who are of the Gentiles, and who were utterly unworthy of such infinite mercy; for we were very far gone astray from him, have acted as his enemies, and provoked him by our great and multiplied sins and transgressions. The apostle St. Paul describes the sad case of the Gentiles, as likewise the happiness of those who have sincerely embraced Christianity, in his epistle to the *Ephesians*, ch. ii. v. 12, 13. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ." God has shewed the same unspeakable mercy to us likewise; he hath caused the reviving light of the glorious gospel to shine upon us, who were sitting in darkness, and under the shadow of death; he has made known unto us what he has done for our salvation, and the way of obtaining his grace and favour; to this end, "that we might shew forth the praises of him who has called us from darkness unto his marvellous light." O let us be thankful for this unspeakable mercy, and endeavour to live as it becomes those who are made partakers of such unspeakable grace and favour.

Here it may be objected, that the rejection of the Jews was contrary to the promise which God made to their fathers. I answer, that by the rejection of the Jews, is meant the rejection only of those who despised the offers of God's grace. The door of mercy is open to them as well as to others, and God is willing to receive as many of them as return to him by the mediation of Jesus Christ: besides this, when that happy period shall come, when the Gentile nations shall turn to the Lord, then shall Israel likewise turn from their ungodliness, and trust in their divine Redeemer. This is plainly asserted in *Rom. xi. v. 26*. "So all Israel shall be saved, as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins." This gracious promise of shewing mercy to his people, God will fulfil in due time. Well might we therefore praise and bless God in those words of the prophet, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy; he will turn again, he will have compassion upon us: he will subdue our iniquities: thou wilt cast all their sins in the

" the

" the depths of the sea, thou wilt perform the truth to Jacob, and the mercy
 " to Abraham, which thou hast sworn unto our fathers from the days of old."

Micah vii. v. 18—20. Let us now consider,

II. The way of obtaining the blessings of this promise. The way by which men are to obtain the blessings of this promise is expressed in the text, by their turning from their evil ways: "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Such a turning of a convinced sinner from his evil ways, implies in it a distressing sense of his departure from the way of God's commandments, and of his ungrateful behaviour towards God, and an abhorrence and renunciation of all his sinful courses; for as long as a sinner is not affected with a sense of his sinfulness and lost condition, but thinks well of himself, while he continues in his sinful course, he will never be prevailed upon to renounce and forsake it. This was the condition of most of the Jews; though God then chastised them for their sins, they remained insensible of their great ingratitude towards him their divine Benefactor; their proud hearts were not humbled by it, for they were industrious to justify themselves, though thereby they reflected on God, and therefore they continued to pursue the dictates of their depraved heart. And this, alas! is the deplorable condition of many who call themselves Christians, who miserably deceive themselves, by hoping to become happy because they conform to some external rules of Christianity, while their hearts are still estranged from God; and though the word of God, and their own conscience tells them that they live in this and in that sin, and that consequently they cannot be pleasing to God, yet they either believe it not, or turn a deaf ear to those salutary warnings, or make a hundred shifts or excuses for it, without examining the state of their souls, or considering to what miseries they are exposed, as long as they go on in their unconverted state, and therefore they remain in their sinful attachment to the world, and in other sinful courses. But O that such would consider how dreadful their condition is, as long as they are insensible of their sinfulness and misery: that as long as they continue in sin, they are slaves to Satan and to their lusts, under the high displeasure of God, and liable to such miseries which no human tongue is able fully to declare. Whosoever loves sin destroyeth his own soul. Let us therefore be persuaded no longer to continue in the practice of sin, but let us intreat him to convince us by his blessed Spirit of our miserable condition by nature, and to make us truly sensible thereof. Let us consider

how

how disobedient and how ungrateful we have been towards him, and let this consideration fill our hearts with sorrow, and excite us to humble ourselves before him.

God comes now to the door of our hearts, and invites us to accept of his grace and mercy. O sinners, turn, turn from your evil ways, why will you die? why will you throw away your immortal souls, and plunge yourselves into eternal death and misery? As I live I have no pleasure in your death. Hate and renounce therefore your sins, and turn unto me by repentance, and faith in your Redeemer, and I will bestow upon you the riches of my grace, and the blessings of pardon, righteousness, and eternal life.

This was likewise the chief intention of our Saviour's preaching when he entered on his ministry, namely, to prevail on sinners to repent and to turn to God: "Repent, for the kingdom of God is at hand;" yea, God is now making his own way to reconciliation and peace, through the sufferings and death of his own Son; he has sent him to atone for your sins, that thereby he might lay a firm foundation for your being united to him again; that you may share in these blessings. Therefore, repent: consider how you have departed from God, and how ungrateful you have been to him; and let your hearts be melted thereby into repentance and sorrow for your past sins, and be excited to hate and forsake every sin, and to love and serve God. Let us, therefore, be prevailed upon by these gracious calls, no longer to continue in our enmity against God, who has such kind designs towards us; but let us turn unto him with a sense of our poverty and sinfulness; let us acknowledge and bewail before him our sins, and resolve in dependence on his strength to hate and to renounce them, and to dedicate ourselves to the service of God.

The turning of a convinced sinner from his sinful ways, includes in it likewise a trust and dependence on Christ for pardon and salvation; all our sorrow for sin, and resolutions to amend our lives, will not take away our sins: it is Jesus who has atoned for them, and has made peace between God and men: to him, therefore, we must fly for refuge, and believe in him as our Saviour, and the source of all our happiness. Through his mediation we ought to draw near unto God, and intreat him to grant us pardon of sins, and an interest in his grace and favour. This is the only true way of attaining to these inestimable

mable blessings; for the oracles of God assure us that he is the only Mediator between God and men, and that whosoever believeth in him shall have life everlasting. How unaccountable, therefore, is the practice of the Papists, who introduce the sacrifice of the mass, and the mediation of saints, as methods of atonement for sin, besides the sufferings of Jesus, and the atonement made by him? and how vain and absurd are all the other labours which men, ignorant and sinful, have invented to make atonement for their sins? The Heathens rest their hopes of pardon and happiness on their pilgrimage to Kasi, to Ramesuram, and other places of pretended great sanctity, and on a number of ceremonies which are painful to the body. The Mahometans think they shall be accepted on account of their reciting certain forms of prayer so many times a day, their fastings, and their going to Mecca: and the Jews hope to merit heaven at the hand of God on account of their own works, and the observance of some ceremonies. How fatal is the delusion of those who hope to obtain pardon of sins through such methods as these? The atonement of Jesus is the *only* foundation for pardon and acceptance; he is the way by which we are to draw near unto God; "whosoever cometh through him shall be saved," and shall go in and out and find pasture," *John* x. v. 9. We have no reason to doubt of it, for God himself hath set him forth to be a propitiation for the sins of the whole world, and inviteth sinners to believe in him as their Saviour, that so they may share in the blessings of redemption. God calleth us to look on him and be saved. O sinners, you have undone yourselves, and are plunged into a state of the most deplorable misery, out of which you are not able to deliver yourselves; but Jesus your Saviour is able and ready to save you. Be your sins ever so many, ever so great, yet you shall certainly be saved if you do not neglect the offers of grace which are made to you. Delay, therefore, no longer to turn from your evil ways: let not your doubts and your fears keep you at a distance, but come like the returning prodigal with true repentance and faith in your divine surety, and I will pardon all your sins, adorn you with his righteousness, renew and strengthen you by my spirit, and receive you into the number of my children. O how kind, how gracious is this invitation! If we love ourselves and desire to become happy, let us accept of him as our Saviour, and intreat God in his name to grant us forgiveness of our sins, and to bestow on us the riches of his grace. This is the way in which we are to turn unto God, and become partakers of his grace and mercy; and if we have by the grace of God entered on this blessed way, let us take

care that we do not then think we have already attained to a state of perfection. There are some who think that they need not be under any farther concern for their eternal welfare, because they have once found their minds awakened, and have shewed some sorrow for their sins; but this is a fatal thought which will ruin our souls; let us therefore take care to maintain always a sense of our sinfulness and lost condition, and endeavour to grow in grace and in the knowledge of our Lord Jesus Christ, by our frequent addresses to him, and daily surrender of ourselves into his hands; let us strive by the grace of the blessed Spirit to follow his holy example, and adhere unto him in prosperity and adversity; let us daily hear the word of God, and lay it up in our hearts as the food of our souls; and watch and pray that its saving effects may not be frustrated, (but that it may bring forth the fruits of a holy life.) This is the way of obtaining the grace and favour of God; a way, though narrow to our depraved nature, which will lead us to life eternal. I proceed now to the

III. Particular: to point out what those blessings are which every convinced sinner shall obtain by entering into this way. All those blessings are expressed by the word *life*: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and *live*." God here promises that every one who turns from his evil ways shall live; that is, he shall be delivered from eternal death and condemnation, and all the punishment due to sin, and be restored to the love and favour of God, to peace of conscience, and to the hope of eternal life: he shall be delivered from the power of sin, and the tyranny of his lusts, and be made a partaker of the divine nature. Being thus made free through Christ from the death of sin, he shall live a happy life in the enjoyment of the grace and favour of God; God will love him as his child, will bless him, and grant him his holy spirit. It is his power alone which raiseth sinners who by nature are like dry bones, and enables them to serve God and to do his blessed will.

The believer's apprehensions of divine things, of God, and of his infinite goodness, will then become lively and powerful, and the consideration of the happy change wrought in him, will fill his soul with humility and self-abasement, under a sense of its own vileness and unworthiness, and excite him to praise and adore God for his unspeakable kindness and mercy. "All the blessings (says the believer) which I am made a partaker of I owe to the free

and unmerited grace and mercy of God; he has had compassion on me, a miserable worm, and sinful creature; he has forgiven all my sins, and has filled me with the riches of his grace; I am therefore bound to love him above all things, and am resolved by his divine strength to keep all his divine commandments which are intended for my well-being." These are plain marks of the spiritual life, and he, who is made a partaker of it, shall not die: though his body falls to dust, death shall not hurt him, but convey him to a state of perfect rest and joy, for Christ has abolished sin, which is the sting of death; and at last Christ will raise his mean body, making it like unto his glorious body, and put him in the full possession of all those blessings which he has purchased for him.

If it be asked what assurance a believer hath of his obtaining these benefits, I answer, that God has given full security for the fulfilling of his gracious promise. The Lord knew how hard it was to bring convinced sinners to believe his promises, and therefore he has provided the most full and perfect evidence that we could ever desire; he has confirmed his declaration to show mercy unto us by an oath, *As I live, &c.* His oath is immutable, and cannot be broken, why should we therefore entertain doubts of it? Let us consider how dishonourable they are to God, and hurtful to our own interests; let us therefore take care that we do not give place to them; let us go to the throne of grace for help, not staggering at his gracious promise through unbelief, but relying steadfastly upon his fulfilling them, and then we shall surely find how good and gracious he is.

We have now, dearly beloved, meditated on that gracious declaration which God has made to us sinful creatures; let this excite us to praise and adore him for his unspeakable mercy towards us, and to renounce whatever makes us unfit to become partakers of it. Let us surrender ourselves unto Jesus, that we may share in all the blessings contained in this divine promise; and endeavour, by the grace of the blessed spirit, to show our gratitude to God by a cheerful obedience to all his divine commandments and precepts. O how blessed are all those who thus believe in Jesus! and shew their faith by their love towards God! God will love them as his children, he will hear their prayer, bless them, and put them in the full possession of all those blessings which he has promised. What reason have we to doubt of it? since he has

given his only begotten Son to be our Saviour and Deliverer; and has declared his gracious desire that all men should become partakers of the benefits of his redemption; for this purpose he sent forth apostles, evangelists, and teachers, to call all nations to repentance and faith in Jesus Christ. He has sent his servants to these dark corners of the earth, to make known unto us the glad tidings of salvation, and by the grace of the blessed Spirit many of our nation have accepted the offers of God's grace and mercy; and no doubt there are still many who shall turn to the Lord their God. These glorious events have been foretold many hundred years ago by the prophet David, and have been fulfilled from the time of the apostles to our days. *Pf. 22. v. 27, 30, 31.*

"All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee. A seed shall serve him, it shall be accounted to the Lord for a generation. They shall come, and declare his righteousness unto a people that shall be born, that he hath done this."

God, out of his free grace and mercy, has brought me likewise, a sinful creature, born of heathen parents, to his blessed knowledge; he has caused me to be instructed in the glorious gospel of our Lord Jesus Christ, and has bestowed innumerable blessings on my soul and body, through my spiritual pastors and teachers. And now as he has appointed me to make known the glad tidings of Christ's salvation, I humbly intreat him to grant me the grace and strength of the blessed spirit, that I may fulfil the duties of this sacred office in his fear, and with all humility and faithfulness; and I intreat you likewise to pray, that God may accompany all my undertakings with his grace and blessing. God of his infinite goodness grant to you and me the riches of his grace and mercy, through Jesus Christ our Lord. Amen.

O most gracious Jesus, thou art the prince of life, and our eternal high-priest. Thou desirest that all mankind may come to the knowledge of thy saving gospel; may believe in thee, as their Saviour, and share in the divine grace and favour. In the beginning thou didst make known thy gracious designs,

designs, and thy will and counsel to thy people the Israelites, that through their means other nations might likewise obtain light and knowledge, and be guided into the way of salvation; and thou still continuest to call sinners to repentance, and to accept of thy salvation. Thou hast not only promised to show mercy on those who turn from their evil ways, but hast confirmed thy promise by an oath; we praise thee for this unspeakable mercy, and we humbly intreat thee to grant to us and to all thy people thy grace, that we may obey thy will, and be made partakers of thy grace and mercy. Have mercy upon them who are going astray in the way of sin and error, and grant them true faith and repentance.

We beseech thee to bless and preserve thy servant George our king, and all the royal family, and to crown them with all the riches of thy grace, and all thy salvation. Send down likewise thy blessing on the king of Denmark, and all other kings, and make them blessed instruments of enlarging thy kingdom. Bless his majesty's whole counsel, and all bishops and ministers, and all the members of the Society for promoting Christian Knowledge, and prosper all their pious undertakings to the glory of thy name, and the good and welfare of souls.

Let thy gracious providence, O Lord, always watch over our kind benefactors, to keep them from every evil, and to replenish them with every blessing; grant to them thy grace, that they may not grow weary in well-doing, and at last grant unto them that glorious reward, which thou hast laid up for them in heaven.

Grant thy grace and blessing to all our magistrates and superiors who are in this place, that they may fear thy name, obey thy blessed will, and use their power and authority for promoting the interests of thy true religion.

We beseech thee to be our defence and protection against our enemies*, who are now risen against us; and to deliver us from all those evils and dangers, with which we are encompassed.

* This alludes to the invasion of the Mysoreans, which was prevented by the English army entering Mysore, under the command of Lord Cornwallis.

Bless

Bless and assist thy servants, whom thou hast sent to make known unto us the glad tidings of thy salvation; and further all their good endeavours to the pulling down of Satan's kingdom, and to the edifying thy church in sound faith and godliness.

Bless thy universal Church, and especially those in this country; cleanse it from all ungodliness, and adorn it with unity, charity, and holiness.

Continue the light of thy gospel among us, and bring the poor Heathens, and all those who are in darkness, into thy holy church, and make them partakers of thy grace and mercy; and grant thy divine grace and strength to me likewise thy servant, that I may take heed to myself, and to my doctrine, that I may be faithful in my calling, and at last finish my course with joy. Grant this, for thy infinite mercies sake. Amen.



F I N I S.